11630. b. 7
K Beeston

THE

PREFACE.

THE MESSIAH, a Poem, elegantly penn'd by Mr. *Pope*, having acquired, as it merits, univerſal Eſteem, this ſecondary attempt I own bears with it an Air of Preſumption, and therefore, demands an Apology for its Juſtification, which is here offered with all due Deference and Reſpect to my ſuperior Judges, to whom I appeal, hoping its Variation will plead in my Behalf for venturing to imitate their ſo eminently favor'd Poet.

With a laudable Deſign of promoting Virtue, and enhancing true Value for the Inſtitutor of our Religion as well as Re-

demption,

demption, prompted this Undertaking; ſhould therefore any Thing appear unbecoming in the Narrative, I have but to crave Forgiveneſs at the Hands of generous Candour; but to be ſerious, let us call to Mind the Mercy of an omnipotent Creator, who graciouſly gave his only begotten Son to die for our Sins, then ſay, is it in the Compaſs of human Speech ſufficiently to celebrate with Praiſes and Thankſgivings, this ſo truly ineſtimable Favor. Should therefore the beſt that lays in the Power of one Individual, who wiſhes to pour the ſame grateful Acknowledgements into the Boſom of every fellow Chriſtian, prove in the minuteſt Shape properly profitable, he humbly thanks the Divine Being for the ſame, making this Advance free from enthuſiaſtic Pride, or pretending to more Sanctity than his fellow Proteſtants, letting all who are folded in the ſilken Conceit of their own Righteouſneſs plead for themſelves.

That a Propitiator was to be ſent, is an agreed Point indiſputably made manifeſt by that inſpired Penman Moſes, who to render all Controverſy null and void, gives it as a Verdict from the Mouth of the Almighty himſelf, in the following Words, "And I will put Enmity between Thee, and the Woman, and "between Thy Seed, and her Seed, it ſhall bruiſe thy Head,

"and

" and thou ſhalt bruiſe his Heel." [Gen. ch. 3, ver. 15.] Again for Noah's Virtue was the Earth renewed, who (in my Opinion) typified Our Saviour in building an Altar, and ordaining divine Worſhip, for by ſo doing he procured this Promiſe, " I will not again curſe the Ground any more for Man's " Sake, [Gen. 8 ch. ver. 23.] neither will I again ſmite any " more every Thing living as I have done, &c." Abraham afterwards obtained a Bleſſing, and a Promiſe of Chriſt, which may be read in the 12th Ch. of the 1ſt Book, and more fully confirmed by Melchizedeck's bleſſing him, and Abraham paying Tithes to that Prieſt of the moſt high God. From the Birth of Amram's Son, who was appointed General of the Iſraelite Forces, Laws and Ordinances were eſtabliſhed, and their Perigrination through the Wilderneſs performed, when Moſes dying, was ſucceeded by Joſhua the Son of Nun, previous to which, in the 5th Book, called Deutronomy, may be read the following Prophecy at the 12th ch. ver. 15th. " The Lord thy God, " will raiſe unto thee a Prophet from the Midſt of thee, of thy " Brethren like unto me, unto Him ſhall ye hearken;" and again at the 18th ver. we find the Lord ſpeaking after this Manner, " I will raiſe thee up a Prophet from among their " Brethren like unto thee, and will put my Word in his

" Mouth,

" Mouth, and He ſhall ſpeak unto them all I ſhall command " Him; and it ſhall come to paſs, that whoſoever will not " hearken unto my Words, which he ſhall ſpeak in my " Name, I will require it of Him." The next Prediction of any Moment, as ſet in regular Conformity in the Old Teſtament, is, that in the Book of Pſalms, where at the 2d and 7th ver. may be found it thus written, " I will declare the Decree: " The Lord hath ſaid unto me, Thou art my Son, this Day " have I begotten thee:" and at the 12th is given this Exhortation to Kings, " Kiſs the Son, leſt he be angry, and ye periſh " from the Way, when his Wrath is kindled but a little; " bleſſed are all they that put their Truſt in him:" and in the 45th, David hath pictured metaphorically, the Perſon of our Redeemer, ſaying, at the 2d ver. that he was fairer than the Children of Men; " Grace is pour'd into thy Lips, therefore God " hath bleſſed thee for ever: gird thy Sword upon thy Thigh, O " moſt Mighty with thy Glory and thy Majeſty. And in thy " Majeſty ride proſperouſly becauſe of Truth, and Meekneſs and " Righteouſneſs;" attributes only belonging to the Captain of our Salvation during his Reſidence on Earth, and his Eſtabliſhment is thus fully ſet forth in the laſt Verſe. " I will make thy " Name to be remembered in all Generations, therefore ſhall

" the

" the People praiſe thee for ever and ever." So likewiſe in the 72d, though aſcrib'd to Solomon, may be read this Typification, eſpecially in the 4th, 10th, 11th, and 17th Verſes. " He " ſhall judge the Poor of the People, he ſhall ſave the Children " of the Needy, and ſhall break in Pieces the Oppreſſor. " Kings ſhall bring Preſents, and offer Gifts, yea, all Kings " ſhall fall down before Him, all Nations ſhall ſerve Him, " His Name ſhall endure for ever, His Name ſhall be con- " tinued as long as the Sun: and Men ſhall be bleſſed in " Him; all Nations ſhall call him bleſſed." And in the 110th David ſpeaks of the Kingdom, Prieſthood, Conqueſt and Paſſion of Chriſt. Solomon's Songs have Chriſt and his Love to the Church for their Subject, ſet forth in the moſt ſublime allegorical Manner. In the 2d Ch. of the Book of the Prophet Iſaiah from the 1ſt to the 5th the ſame, and the 4th poſitively mentions, that in the Extremity of Evils, Chriſt's Kingdom ſhall be a Sanctuary, and at the 7th and 14th is this inconteſtible Proof. " Therefore the Lord himſelf ſhall give you a " Sign: Behold a Virgin ſhall conceive, and bear a Son, and " ſhall call his Name IMMANUEL." Again at the 9th Ch. and 6th Ver. is a Corroboration of the foregoing. " For unto " us a Child is born, unto us a Son is given, and the Govern-

"ment ſhall be upon his Shoulder, and his Name ſhall be "called Wonderful, Counſellor, the mighty God, the everlaſt- "ing Father, the Prince of Peace." So likewiſe the 11th foretells the peaceable Kingdom of the Branch of the Root of Jeſſe. The 28th Ch. at the 16th Ver. we read the following Prophecy. "Therefore thus ſaith the Lord God: Behold I lay in "Zion for a Foundation Stone, a tried Stone, a precious Cor- "ner Stone, a ſure Foundation, he that believeth ſhall not "make haſte; Judgment alſo will I lay to the Line, and "Righteouſneſs to the Plummet, the Hail ſhall ſweep away "the Refuge of Lies, and the Waters ſhall overflow the hiding "Place." Likewiſe the 29th, from the 18th to the 24th Ver. are ſhewn the Conſequences of his coming, bearing this bleſſed Effect, that the Deaf ſhall hear, the Blind ſee, the Meek increaſe their Joy, and the Poor exult in the Hope of Iſrael, ſo that in the Words of the Prophet, "they that erred in Spirit, and they "that murmured, ſhall learn Doctrine;" the 40th plainly promulgates the Goſpel the Baptiſt preached, together, with that of the Apoſtles, the 49th complaineth of the Jews for rejecting his Miſſion, and the following points out the Cauſe for their Dereliction, while the 65th poſitively rejects them, and proceeds to point out the bleſſed State of the new Jeruſalem. Jeremiah, in

his

his 31ſt Ch. and 22d Ver. and Ezekial at the 34th and 20th, give the Promiſe of Chriſt in ſo poſitive a Manner, that methinks Atheiſm itſelf could but with a bluſhing Heſitation venture to diſown: In ſhort, the Reſidue of inſpir'd Writers have ſo rivetted this comfortable Conſolation, that even the moſt violent Aſſaults from the Malice of Men and Devils, will never be able to prevail againſt it.

Having now clos'd my Quotations from Scripture, I ſhall conclude with juſt hinting the Opinion of profane Authors, in Order to ſet Infidelity at a Loſs for a Contradiction.

Tradition being the only Hinge whereon this great Argument ſuſpends itſelf, if a deaf Ear is turn'd to the latter; what was the Opinion of Men like themſelves may probably have ſome weight. Both Jews and Gentiles, teſtify there being a Perſon called by the Name of Jeſus of Nazareth, who lived in the Reign of Tiberias Cæſar, then Emperor of Rome, or elſe Suetonius Tacitus, and the younger Pliny are not to be credited, who confirm the Being of Pontius Pilate as acting Preſident of Judea, at that Juncture, by whom he was condemned to ſuffer an ignominious Death. Nay, the preſent Diſperſion of the Jews, ſerves to evince

this

this Truth, which Julian the Apoſtate, and other Oppoſers of Chriſtianity never dared to call in Queſtion, ſo that no traditional Account whatſoever, can be more certainly approved than this, having for its Teſtimony not only particular Men, but whole Nations, otherwiſe varying in theological Points one with another; let us but obſerve the Tranſactions which followed the Crucifixion in the Emperor Nero's Time, and we ſhall find that Tacitus mentions the Martyrdom of ſeveral for adhering to the Worſhip of Chriſt; and thoſe, not to be deemed ignorant and ſottiſh Biggots, but Men, poſſeſs'd of Learning and Judgment: among whom may be cited Sergius the Governor of Cyprus, Dionyſius the Areopagite, Polycarpus, Juſtin, Ireneus, Athenagorus, Origen, Tertullian, Clemens of Alexandria, and many others. However, the following Queſtions, and their Anſwer (by Grotus) will ſuffice for the preſent. Why did theſe Men, of ſuch excellent Endowments, natural and acquired, devote themſelves to the Worſhip of a Man? Or, above all, why to one who apparently could not reſcue himſelf from the baſeſt of Deaths? tho' of different Opinions before, what could allure them to Chriſtianity? ſince, neither Honour, Profit, or any other worldly Gain, was thereby preſented to bias their Opinions? to which may be anſwered, nothing but a diligent Search, ſuch as became prudent and ſenſible Men,

Men, in a Matter of the higheſt Importance: they found that Fame was true, and that the Seal of ſufficient Witneſſes, ſpread abroad his miraculous Operations: no Doubt ariſing from his having beſtowed Health to the Sick, though afflicted by the moſt inveterate Diſeaſes: Sight to the Blind, Soundneſs to the Lame, Hearing to the Deaf, Food to many Thouſands from multiplied Loaves, and Life to the Dead! which ſprung from ſo certain an Original, that even the Hebrew Talmud openly confeſſes the ſame; nay, Celſus and Julian had not the Audacity to deny, but that ſome, if not all theſe Miracles were wrought by the Hand of our divine Lord, Saviour, and Redeemer Jeſus Chriſt, who now reigns at the right Hand of the Father, acting for us miſerable Sinners as a Mediator and Advocate; to whom be aſcribed all Praiſe, Might, Majeſty and Power, now and for ever, AMEN!

Thus have I run over the Purport of this POEM, and hope, to the Satisfaction of my Readers, to whom I ſubſcribe myſelf

Their moſt obedient humble Servant,

SAMUEL BEESTON.

Newington-Butts,
Sept. 5, 1789.

EPILOGUE.

GALILEE DISCIPLES.

IMMANUEL:

A POEM.

THE ARGUMENT.

An Invocation to the Trinity. *Creation deſcribed: Gabriel's Diſcourſe with Zacharias: The Conception of John the Baptiſt: The Birth of Our Saviour; and the Conſequence of his Miſſion.*

O THOU, to whom Omniſcience doth belong!
Thou great firſt *Cauſe!* and Subject of my Song!
Obedient Infant of Triunial Love!
Eternal Son, who didſt from God-head move!
Strong Beams of *Thought*, throughout this Theme infuſe,
And nerve with Energy my feeble *Muſe*,

That

That Tears (for Errors paſt) unfeign'd may fall,
And mild recording *Mercy*, cancel all!
That doubtful Dotage may renounce his Fear,
And ſtubborn Atheiſts ſtudy to revere
Celeſtial Truths, *Religion* deems her own,
Beyond the Force of Contradiction ſhewn;
That each alike, thy *hallow'd Choir*, may ſee,
And Hymn, conjoin'd, the Co-eternal Three!

Ere Earth, ſelf-balanc'd on her Center hung,
Or rolling Spheres, harmonious Muſic rung;
Ere the World's *Eye*, ſole Regent of the Day;
Or ſilver'd Cynthia, did their Lamps diſplay:
Forth flaſh'd the *Word!* the mighty *Word* aroſe,
From Darkneſs, this vaſt Fabric to diſcloſe;
Huſh'd at his Voice, Chaotic Storms were ſtill,
Silence ye Waves! and my Beheſts fulfil!
Confuſion heard the grand prolific Sound,
And from her Crudeneſs, heav'd this ample *Round!*
Borne by his Breath, light Particles repair,
To form yon blue Expanſe! up-pois'd in Air!
While here below, was pounderous Subſtance ſeen,
Half Liquid flowing; Half a bare Terrene.

Again the God-head ſpoke—bright Wonders riſe!
See infant Suns, adorn the new-birth'd Skies,
See freſh-form'd Nature, wreath'd in Chaplets gay;
See verdant Meads, their Fragrancy diſplay;
See waving Foreſts, leafy Honours ſhow;
See bub'ling Fountains, from their Sources flow:
Here, thund'ring Cat'racts, tumble from their Steep!
There, purling Streams, in ſlow Meanders creep:
View Cloud-cap'd Mountains rear their lofty Heads;
While each low *Vale*, its fertile Virtue ſheds.

Again he ſpoke, again Reſponſives clear,
Echo'd in Carols, warbling to the Ear:
Muſic melodious, iſſu'd through each Grove,
And ſoft Preambles ſang creating *Love!*
While tow'ring Eagles, took a nobler Flight,
To view with ſteady Eye, the Glare of Light,
Vultures, and meaner Birds, rich Plumes diſplay,
To cleave on rapid Wings, their trackleſs Way.

Brutes at his biding, burſt their turfy Bed!
And o'er the Earth, with different Motions fled;
Various their Names, and various their Degree;

Some, form'd to pleaſe; ſome hideous to ſee:
All, yet alike their proper Stations take,
Nor can from Order e'er the ſame forſake.

To ſcaly Fiſh, He next exiſtence gave,
That ſport in Shoals, beneath the fluid Wave;
His boundleſs *Wiſdom*, doth their Deeds ordain,
To ſkim the Rivers, or to daſh the Main,
Which like a Girdle, girts this *Globe* around,
But flows as bidden by his Fiat bound;
Nor dares the Limits, he hath ſet, invade:
" Here, (ſaid the Word,) be thy proud Billows ſtay'd!"

SPRING, and the choral Dances, next doth ſhow
From whence divine Munificence can flow:
SUMMER, and AUTUMN, bend, at his Command,
And liberal, pours their Bounties o'er the Land;
While chilling WINTER, cloath'd in ſnowy White,
Sweeps thoſe gay Seaſons, from our raptur'd Sight;
Hours, Days, and Months, their ſilent Courſes run,
And Zodiac Years, renews the circ'ling Sun.

Man,

Man laſt he *form'd*, that Deed compleatly wrought,
The final Produce from his Hand was brought;
Reaſon adorn'd, as Clay compos'd the Frame,
Burniſh'd with Reaſon's ever-during Flame!
A Ray ſuperior, glitter'd through the Whole,
And tho' Death-doom'd, immortaliz'd his Soul!

Since from thy Word, the Cauſe of all Things came,
Each after kind, prolifical the ſame;
Life's prime Original; and our Beings End;
The Hinge on which *Creation* doth depend.
From Clouds of Error, and the Shades of Night,
To put alluring Blandiſhments to flight;
To root demoniac Paſſions from the Breaſt;
To quench falſe Pride, that glimmer'd on our Creſt;
To cleanſe Corruption, and dire Ills efface,
By the ſtrong Efforts of redeeming Grace:
A Promulgator previouſly was ſent,
To point thy Path, and rivet thy Intent.

A Pair there liv'd, beneath ſtern Herod's ſway,
Who did Moſaic Rituals obey,

Maintain'd

And maugre all that Tyrants haughty Laws,
Maintain'd undaunted high Jehovah's Cauſe;
Of *Abia's* Courſe, was *Zacharias* nam'd;
His Wife *Elizabeth* Aaron's Lineage claim'd;
Equal juſt, in Virtue's Track they trod;
And blameleſs kept the Statutes of their God;
Till wintry Age, had blanch'd their Locks with Snow,
Thoſe Sweets, which from hymenial Love, doth flow,
Sterility, prohibited to know.
As on a Time, with Incenſe in his Hand,
The reverend Prieſt did 'fore the Altar ſtand;
A glorious Being from the Realms above,
Suſpends the Taſk and checks his ardent Love;
He views with Awe (replete in Beauty's Pride!)
A wing'd Hiarach, grace the Altar's Side;
Prone to the Ground, ſubmiſſively doth kneel,
And hears theſe Sounds harmoniouſly reveal
Truths, which to human Comprehenſion's loſt,
'Midſt foggy Doubts, and mazy Lab'rinths toſt;
For how ſhall weak, and finite Matter try
To graſp the Actions of a *Deity!*
O Man! the Seraph ſaid, abandon Fear,
Tidings, I bring, thy aged Heart ſhall chear,

Thy

Thy Prayers, thy Offerings enter'd on Record,
Pleaſe Earth's Supreme; and Heaven's ruling Lord!
A Son to thee *Elizabeth* ſhall bear,
And thou the Comforts of a Parent ſhare;
Whoſe Birth, around let mellowing Hours promulge,
And ſacred Deeds, his docile Tongue devulge:
Veil'd by the Mighty ſhall this Mortal come
A conſecrated Prophet from the Womb;
Elias-like IMMANUEL proclaim,
But live his Days by JOHN the BAPTIST's Name;
The rugged Road of Unbelief, firſt trod,
By him made ſmooth, and eaſy for his God!
Who muſt, in Turn, this Meſſenger ſucceed:
Who muſt (tho' guiltleſs) for his Creatures bleed!
Here paus'd the Ardor! and with Doubts oppreſs'd,
Confus'd, the Sire, theſe erring Thoughts expreſs'd

Angelic Eſſence! hear my Soul declare,
That couch'd in ſecret Words, thy Sayings are;
Nor hath the narrow Limits of my Mind,
Sufficient Scope, that myſtic Cauſe to find,
How fading Nature muſt to Youth return;
Or Life's laſt Rays, relumn'd again ſhall burn;

What potent Power's invigorating Breath,
Backward can call us from approaching Death?
By freezing Age already damp'd; ſhall we
With Eyes dimm'd o'er; a tender Offspring ſee?
Say, fair Effulgence! how can theſe Things be?

Frowning; the Angel wrathfully replies—
'Tis meet I ſhould ſuch Unbelief chaſtiſe:
Preſumptious Man! inquiſitively bold,
Whoſe ſteely Heart, will not fair Truths enfold;
Unerring Truths, tranſmitted from Above!
Declar'd to thee, as Marks of heavenly Love.
Thy Crime to puniſh; till that Period come,
By me foretold: Be thou hence-forward dumb!

Thus ſaid; on ſounding Pinions he withdrew,
Cloſing the Viſion from the Gazer's view,
Who, Thought-ſick kneels, while heaving Sighs expreſs'd,
The mingl'd Tumults of his aged Breaſt;
By Hopes, and Fears, his troubl'd Soul was rent,
To muſing Meditation ſtrictly pent;
In vain he ſtrove to eaſe his burthen'd Mind;
Co-ercive Power, had Utterance confin'd:

Yet

Yet meekly yielding to his Maker's Will,
(He ſeem'd to ſay) " thy Mandates Lord fulfil."
And when the Days of Miniſtry expir'd,
Penſive, and ſlow, unto his Home retir'd;
There by mute Signs doth to his Spouſe unfold,
Thoſe ſignal Truths the previous Seraph told:
O'erwhelm'd with Joy, her elevated Soul
Its inward Raptures ſcarcely could controul,
Yet check'd by chaſte, and honourable Pride,
(Thoſe Female Graces which adorn a Bride)
In ſecret ſhe retreats, with pious Care;
And lowly bending, breathes this humble Pray'r

Almighty Lord! eſtabliſh'd King on Earth,
Who gav'ſt to all terreſtial Beings birth;
And doſt thy Bounties graciouſly diſpenſe,
On thoſe, thou ſhadow'ſt with *Omnipotence!*
Who hath (tho' ag'd) thy Handmaid taught to know
Delights, which from maternal Fondneſs flow,
The ſapleſs Trunk, thy Bleſſing can rebloom;
And crown with Fruitfulneſs the barren Womb;
Render conſpicuous the oblivion'd Name,
And ſpotleſs hand it through the Gates of Fame;

Such

Such haſt thou ſhewn to me, great God of *Heav'n*,
To whom Oriſons be for ever given.

By marv'lous Means, aſtoniſhingly great,
The Baptiſt thus aſſum'd our fragile State;
With Sapience gifted, and by Faith refin'd
Baſis, on which his glorious God deſign'd
Virtues to build, *Eternity* ſhould bind!
Turn heavenly Muſe, and ſuited Ardor bring
Again to chant the Mercies of our King!
Adjuſt the purpos'd Tenor of theſe Lays;
Direct my Song to harmonize his Praiſe,
Who built on empty Space, this maſſy Ball;
Birth'd various Beings by his potent Call;
From rude Diſorder, ſtruck that Spark, the Sun!
And bid him ceaſeleſs annual Circuits run:
Orb'd out the Moon, to calm his glowing Light;
And ſhap'd the Stars to garniſh rayleſs Night:
Deck'd infant Nature's (rude unfiniſh'd Scene;)
In all the lov'd Variety of *Green*;
Bid feather'd *Songſters* waft the buxom Air,
Bid Fiſh the Seas, and Brutes the Earth to ſhare:

Caus'd

Caus'd MAN o'er all, from brittle Clay to ſpring,
To chear his Heart, bid Hill and Valley ſing.
Life's Cares to calm, and multiply his Kind,
A Form He fram'd with every Charm refin'd;
Forth from a Rib, his ſoften'd Image ſprung,
O'er which, with Joy, enamour'd ADAM hung;
Ey'd Beauties, bright'n'd with peculiar Rays,
And thus return'd the mighty *Donor* Praiſe.

O Sov'reign good! thy glorious Bounties ſhine,
Ineffable on all; on me, the moſt Benign.
Thy Works, where e'er I caſt my raptur'd Sight,
Burſt daz'ling o'er me in a Flood of Light;
Loſt in the Search of THY *Almighty* Ways,
My Eyes around, with aching Wonder gaze;
Oft from yon Sun, I've ſought the cooling Shade,
And on thy Deeds theſe Meditations made.
Tho' *Birds*, and *Beaſts*, in coupl'd Pairs I ſee,
Yet theſe, dread Lord! are ſure unmeet for me:
My Soul repugnant, ſhuns the ghaſtly Thought,
That by their Means, my Species may be wrought!
Appall'd, Imagination ſtarts aſide;
Alarms my Reaſon, and provokes my Pride;

Thoſe ſavage Sylvans, ne'er Affection ſhow,
Save, what becomes their abject Senſe to know.
Prone on the Ground, they crop the flow'ry Mead;
Or link'd with Like, doth amicably feed;
Inſtinct alone, by Procreation preſs'd,
Seems to abſorb each Paſſion of their Breaſt:
Though hid from me, the Myſtery ſure is known,
Why ſingly thus I've wander'd here alone.
But now this *Gift*, thy Bounty hath conferr'd
(Beyond the *Stores* of *Paradiſe* preferr'd:)
This precious Miracle, ſever'd from my Side,
Henceforth I deem, my Fleſh, my Bone, my Bride;
Henceforth together (ſanction'd by thy Love!)
Toils here aſſign'd delectable will prove.

So pray'd our Parent in his perfect State,
Nor dreamt of Snares beneath the Waves of Fate:
How ſoon by ſad Experience taught to know,
What Ills from Want of due Obedience flow;
What Storms of Grief; what infamous Diſgrace,
Involv'd himſelf, and all his future Race:
How ſoon the *Tempter*, by his glozing Guile,
Forc'd Him to fly, a wretched ſad Exile,

From

From out thoſe Climes, his native bleſs'd Abode,
And cruſh'd beneath the Anger of his God!

Thus lowly ſunk by too ſupine Belief,
Unhappy Mortals taſted priſtine Grief;
Floods of baſe Paſſion beat upon the Soul,
Burſt Reaſon's Bar, and rag'd beyond Controul.
No more the Earth her Fruits ſpontaneous yields,
Or gives the unplow'd Harveſt of the Fields;
No more to Man, theſe Benefits are ſhown,
Now curs'd by Thorns; by Thiſtles overgrown:
O'erſpent with Toil, now human Nature's fed,
And Cares, and Sweat, procure diurnal Bread;
A ſtated Period, limits out his Years,
Worn by corroding Thought; or jagg'd with Fears:
His Days roll on, and rugged made by Pain;
When clos'd he ſinks to kinder'd Clay again;
Purg'd of her Droſs, the ethereal Spirit goes,
To Bliſs ambroſial, or ſulphurious Woes.

The laſt too juſtly was aſſign'd our Lot,
When Men, their Maker impiouſly forgot;

Nought but Perdition could his Wrath aſſuage,
By blackeſt Treaſon kindl'd into Rage;
Who boldly rais'd a ſacrilegious Eye,
And Giant-daring did their God defy;
Mock'd at his Gifts, tho' generouſly giv'n,
Contemn'd the Deeds, of high imperial Heav'n;
Walk'd ſcoffing on, with Arrogance extreme,
Teaching their Tongues Jehovah to blaſpheme.
Plung'd for theſe Crimes to Shades of endleſs Night,
A Deluge ſwept them from his ſacred Sight.
By this appeas'd the OMNIPOTENT of *Earth*,
For Man, renews Creations ſecond Birth,
To One, who humbly did his Laws adore,
Promis'd to ſmite this ſpacious Orb, no more;
Him, he preſerv'd from out the wat'ry Flood,
And bleſs'd for being ſingularly Good;
Vou'ſaf'd his gracious Covenant to ſhow,
By fixing in curl'd Clouds a gloſſy Bow;
High-hung, and glittering in the vaulted Skies,
Ting'd with moiſt Rays of variegated dyes:
Sure ſign that Waters, ſhould no more prevail,
Or Diſſolution on this Globe entail;

But rolling Years ſucceſſively enſue,
And lab'ring Man, accuſtom'd Toils renew.

Now had Religion rear'd her beamy Head,
And o'er Canaan ſacred Influence ſhed;
Omniſcient Wiſdom, Ab'ram's Offspring grac'd,
From Chaldea call'd, to be in Charran plac'd:
Yet of Poſſeſſion ſtood debar'd the Claim,
Sole granted to Deſcendants from his Name:
Bonds of Affliction were aſſign'd their Doom,
Who hapleſs iſſu'd from an ancient Womb;
Four Hundred Years in ſervile Slavery kept,
Four Hundred Years the Tribes of *Iſr'el* wept;
Till meek-ey'd *Moſes*, by Divine Command,
Aroſe, and wav'd his wonder-working Wand;
In Pharoah's Court tremendous Deeds He wrought;
And to the promis'd Land a Nation brought.

Succeeding Monarchs rul'd with ſov'reign Sway,
Till pregnant Years diſclos'd the happy Day.
From *Jeſſe's* Root, unerring *Prophets* ſaid,
A Branch ſhould riſe, to bruiſe the Serpent's Head;
To Kingdoms ſcreen'd by ſable veſted Night,

Sudden ſhould ſhoot celeſtial Gleams of Light!
A radiant *Star*, ſhould all around illumn,
Lands, long depreſs'd beneath Death's horrid Gloom!

Auſpicious Joy, unbar'd the Gates of Morn,
To tell the World its ſaving Babe was born!
Who Dove-like ſhould the miſſion'd Olive bring,
And cauſe the Afflicted chearfully to ſing:
Smooth the tempeſtuous Paſſions of the Breaſt;
And gently lull keen Agony to reſt;
Break the ſtiff Yoke from off the burthen'd Neck:
And put to raging Violence a Check.
Cloſe fold the Gates; dam up the rapid Flood,
And cleanſe thoſe Garments ſmear'd with human Blood;
Heal leperous Error by His potent Skill,
And all the foretold Prophecies fulfil!
To watchful Shepherds wrapt in Shades of Night,
Sudden there ſhone, a more than ſplendent Light;
A Ray of Glory flaſh'd its Beams around,
From whence diſtinctly fell this Silver Sound.

Shepherds awhile ſuſpend your fleecy Care,
With jocund Hearts to Bethlehem repair;

For on this Day (promulge the News I bring)
To Iſr'el's birth'd her long-expected King!
The Child you'll find, with ſwad'ling Bands array'd,
And (Sign of Meekneſs) in a Manger laid:
Haſte then ye Swains, nor linger with Delay,
Haſte, and this Mandate ſpeedily obey.
He ſpoke; when lo! angelic Legions bright,
In floating Luſtre, burſt upon their Sight:
And as th' Emperium with Hoſannas rung
On golden Harps, the General Chorus ſung,
GLORY to GOD! enthron'd ſupremely high!
Peace o'er the *Earth:* re-echo'd from the Sky;
Whilſt to *fall'n Man*, cherubic Voices join
Their wiſh'd Good-Will; concludes the Hymn divine.
Upwards thus jubilant the Pomp withdrew,
Veiling the Viſion from the Shepherd's View:
Who (Heaven-directed) ſought that mean Abode,
Ennobl'd by the Preſence of their God!
Him found, with unfeign'd Reverence they prais'd,
Awe-ſtruck retir'd, and round the Wonder blaz'd.

Ye favor'd Chriſtians, of BRITANNIA's *Iſle*,
On whom the Heavens do moſt propitious ſmile;

O cleanſe

O cleanſe your Hearts, your grateful Tributes bring,
And hail the Hour, which gave our hallow'd *King!*
Foul Crimes forſake; your miſpent Time repair,
And ſanction future Days, with ceaſeleſs Pray'r:
Eye HIS Benevolence, humble, meek, and low,
And ſip the Stream from whence ſuch Bounties flow;
Let Goſpel Truth to faded Memory tell,
What Deeds were done, while here he deign'd to dwell.

In Temples hear HIM modeſty diſpute;
Before HIM, there, each learned Sage was mute!
Such Truths energic, o'er each Period hung,
Such dulcid Muſic iſſu'd from his Tongue,
That charm'd! Attention fix'd her gazing Eyes;
While murmuring Plaudits, teſtify'd Surprize;
Wiſdom, and *Grace*, did both conſpicuous ſhine,
And inward Thought, confirm'd Him all divine!

See human Maladies around Him ſpread—
Before that *Sun!* each noxious Ailment fled!
Sickneſs, with all her ſquallid Train withdrew,
And did to *Health* her vigorous Form renew;
The Deaf, the Dumb, the Impotent, and Blind!

Lep'rous,

Lep'rous, or Lunatic, diſeas'd in Mind;
If they, diſtruſtleſs, ſpeedy Aid implor'd,
Alike, all whole, *his* healing Hand reſtor'd:
Each tortur'd Soul, by Demons dire poſſeſs'd,
Shriek'd at his Voice, and own'd Him ſolely bleſs'd!
Nor dar'd to injure whomſoe'er they ſway'd,
But by quick Flight his Potency diſplay'd!
Earth, Sea, and Air, ſubſervient to his Nod,
By frequent Signs, confeſs'd Him Nature's GOD!
E'en tyrant *Death* reſign'd his fatal Doom,
And Life rebloſſom'd from the tainted Tomb!

Ye Race renounc'd, as once by Mercy nurs'd!
Tho' now like Cain to wand'ring Exile curs'd:
Say, wherefore veil'd ye this celeſtial Light!
Or wilful blind, eclips'd your better Sight.
Why fold your Hearts in adamantine Steel?
And not the Purport of His Miſſion feel?
Like the deaf Adder, turn obdurate Ears,
Reject thoſe Truths, which Heaven itſelf reveres!
Ah! ſaw ye not *Omnipotency* move,
Thro' Hands of thoſe HE ſanction'd with his *Love?*
When the "FIVE THOUSAND" *miraculous* were fed!

Who ſtretch'd the Pittance? who ſwell'd out the Bread?
Each ſcanty Morſel, at his Word encreas'd,
While the "twelve Baſkets" teſtify'd the Feaſt!
Your Sires beheld the mighty Wonder wrought;
But eas'd by Food, eſteem'd the Deed as nought;
Favor, to Flames, united Malice blew,
That quenchleſs burnt, till *Love immenſe!* they ſlew.

Then ſuffering Nature, bow'd her drooping Head,
And o'er her Frame unuſual Horror ſpread;
The ſick'ning Sun withdrew his orient Light,
And pitchy Darkneſs clad the World in Night;
Graves gave their Dead; the Temple ſplit in twain;
And Rocks were rent, with ſympathizing Pain:
While ſavage Monſters howl'd in piteous Moans,
Men, more obdurate mock'd their Saviour's Groans!
He, that his Mercy might ſuch Crimes exceed,
Though agoniz'd with Pangs, expung'd the Deed!
On ſwifteſt Thought, this bleſs'd Petition flew,
Father! forgive;—they know not what they do!
O ſay, can Language, or can Pen record,
Or Force of Soul ſufficient Praiſe afford.

Him,

Him, who could thus with Clemency divine,
By dying, pour a Perfume o'er the Shrine!
Whoſe Re-aſcenſion did Deaths Bars remove,
And brake thoſe Barriers by a ranſom'd Love!
Who, on the Croſs, that Immolation lay'd,
Which for a World's collected Guilt was paid!
For theſe, let Strains of Gratitude proclaim,
His marvellous Wonders, and his mighty Name!
What tho' on Earth of Preſence were bereft;
Still, for our Uſe, his DOCUMENTS are left!
By them, our Conduct o'er Life's Waves we'll ſteer,
By them the Virtues *He* hath taught, revere:
Secur'd by them, when free'd from carnal Chains;
DEATH, ſhall yield Joys, where bleſs'd IMMANUEL reigns!

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FINIS.